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und bekennen Jesu Christi, so itzt zu Meintz, Ringau unnd allenthalben im Bistum gefangen liegenn, iren lieben brüdern ;” the second : “ Ein getreue vermanung eins liebhabers der Evangelischen warheyt an gemeyne Pfaffheit, nit zu widderfechten den Ehelichen standt, so ein Erssamer Priester zu Wormbs (im von got im neuen unnd Alten Testament zugelassen) an sich genommen hat.” The first is prose, the second verse. Both exhibit the crude constructions of a language not yet reduced to literary forms. The work of the editor relates chiefly to the letter of condolence. Some have attributed this pamphlet to one of the dissenting sects which existed in Worms shortly before the Reformation ; but the editor shows that it is undoubtedly from a Lutheran congregation. His argument takes the form of a study of the social and religious history of Worms from the fourteenth century to the sixteenth. He makes a very interesting contribution to our knowledge of the condition of the city immediately before the appearance of Luther in it to stand before the diet.—FRANKLIN JOHNSON.

*Kyrklig sönדרing i ljuset af lag och evangelium.* Teologisk studie af Berh. Bohlin, V.D.M. (Göteborg : H. L. Bolinders boktryckeri, 1898 ; pp. 98 ; Kr. 1.20.) This pamphlet, the aim of which is to explain the schism among the Christian denominations, especially among the Protestants, treats its subject under four heads: (1) Israel and the covenant of law ; (2) the Christian church, the mother of the children of the New Covenant ; (3) the law of Christ or the law of love ; (4) the law of freedom and the free church.

The different denominations all accept the Bible, and appeal to it for their doctrine and practice. Are, then, the Holy Scriptures really the cause of the split ? Many, thinking so, have turned away from both the Bible and the church. Not the Scriptures, however, but a false exegesis is the cause of the schism, which to a great extent originates in a defective distinction between the Old and New Testaments, between law and gospel. This lack of discrimination is particularly apparent in the Reformed church, which conceives the gospel in a legal way, laying great stress on the literal fulfilment of the word. In the Lutheran church a more free and evangelical spirit prevails.

The free-church movement in Sweden seems to the author a very serious thing that ought to be restrained. The best way to counteract this “sectarian” movement, emanating from the Reformed church, a mother of all kinds of “sects,” is to cultivate and propagate the evangelical conception of the word of God, as this conception is displayed

in the Lutheran Symbola, especially in *Formula Concordiae*, where the law and gospel are put in right relations to each other, and the gospel is given its due value.

The pamphlet is characterized by strong conviction, by thorough study of the subject, and by a liberal Christian spirit. The author's endeavor to "defend" the state church, "opening its arms to the whole nation," as "ideally and in reality more evangelical than any independent church organization," cannot alter the plain New Testament doctrine of the church. It is characteristic of the Swedish Lutheran theologians to deal partially with the Reformed sister-church. Mr. Bohlin's treatise is not free from this narrowness.—CARL G. LAGERGREN.

*Kelchspendung und Kelchversagung in der abendländischen Kirche.*  
Ein Beitrag zur Kultusgeschichte. Von Dr. Julius Smend. (Göttingen : Vandenhoeck & Ruprecht, 1898; pp. 104; M. 2.80.) The question which prompted the writing of this book, as the author tells us, was, whether there were any Roman Catholic churches on the continent of Europe in which it was still a custom, as late as the sixteenth century, to give the sacramental cup to the laity. This had been affirmed as a fact by Hillmann in a monograph entitled *Die evangelische Gemeinde Wesel und ihre Willibrords Kirche* (1896), and considerable documentary evidence had been brought forth by Hillmann for the correctness of his contention. To satisfy himself of the soundness of this position Dr. Smend began researches of his own, and these he publishes in the volume before us. The volume does not contain so much the proof of isolated cases where the withdrawal of the consecrated cup from the laity had not become complete as late as the sixteenth century, although new evidence for this position is not entirely lacking; the author rather has broadened out his subject and has given us an outline history of the steps which gradually led to the *communio sub una* in the mediæval church. The task the author set out to do was no easy one, and, although the book is, in outward appearance, a slight one, this is no criterion of the vast labor spent in the search for material which was stowed away largely in somewhat inaccessible places.—ALBERT J. RAMAKER.

*What Shall We Think of Christianity?* By Wm. Newton Clarke, D.D. (New York : Charles Scribner's Sons, 1899; pp. 149; \$1.) Since the publication of his *Outline of Theology* Dr. Clarke has been